



*In the name of Allah: the Compassionate, the Merciful*

## سورة المزمل

# AL-MUZZAMMIL

### Name

The Surah has been so designated after the word *al-muzzammil* occurring in the very first verse. This is only a name and not a title of its subject matter.

### Period of Revelation

The two sections of this Surah were revealed in two separate periods.

The first section (vv. 1-19) is unanimously a Makki Revelation, and this is supported both by its subject matter and by the traditions of the *Hadith*. As for the question, in which specific period of the life at Makkah it was revealed, it is not answered by the tradition, but the internal evidence of the subject matter of this section helps to determine the period of its revelation.

First, in it the Holy Prophet (upon whom be peace) has been instructed to the effect: "Arise during the night and worship Allah so that you may develop the capability to shoulder the heavy burden of Prophethood and to discharge its responsibilities." This shows that this Command must have been given in the earliest period of the 'Prophethood' when training was being imparted to the Holy prophet by Allah for this office.

Secondly, a Command has been given in it that the Qur'an be recited in, the Tahajjud Prayer for half the night, or thereabout. This Command by itself points out that by that time at least so much of the Qur'an had been revealed as could be recited for that long.

Thirdly, in this section the Holy Prophet (upon whom be peace) has been exhorted to have patience at the excesses being committed by his opponents, and the disbelievers of Makkah have been threatened with the torment. This shows that this section was revealed at a time when the Holy Prophet (upon whom be peace) had openly started preaching Islam and the opposition to him at Makkah had grown active and strong.

About the second section (v. 20) although many of the commentators have expressed the opinion that this too was sent down at Makkah, yet some other commentators regard it as a Madani Revelation, and this same opinion is confirmed by the subject matter of this section. For it mentions fighting in the way of Allah, and obviously, there could be no question of it at Makkah; it also contains the Command to pay the obligatory *zakat*, and it is fully confirmed that the *zakat* at a specific rate and with an exemption limit (nisab) was enjoined at Madinah.

## Theme and Subject Matter

In the first seven verses the Holy Prophet (upon whom be peace) has been commanded to the effect: "Prepare yourself to shoulder the responsibilities of the great Mission that has been entrusted to you; its practical form is that you should rise during the hours of night and stand up in Prayer for half the night, or for a little more or less of it."

In vv. 8-14, he has been exhorted to the effect: "Devote yourself exclusively to that God Who is the Owner of the whole universe. intrust all your affairs to Him with full satisfaction of the heart. Bear with patience whatever your opponents may utter against you. Do not be intimate with them. Leave their affair to God: He Himself will deal with them."

Then, in vv. 15-19, those of the people of Makkah, who were opposing the Holy Prophet (upon whom be peace) have been warned, so as to say: "We have sent a Messenger to you just as We sent a Messenger to the Pharaoh. Just consider what fate the Pharaoh met when he did not accept the invitation of the Messenger of Allah. Supposing that you are not punished by a torment in this world, how will you save yourselves from the punishment for disbelief on the Day of Resurrection."

This is the subject matter of the first section. The second section, according to a tradition from Hadrat Sa'id bin Jubair, was sent down ten years later, and in it the initial Command given in connection with the Tahajjud Prayer, in the beginning of the first section, was curtailed. The new Command enjoined, "Offer as much of the Tahajjud Prayer as you easily can, but what the Muslims should particularly mind and attend to is the five times obligatory Prayer a day; they should establish it regularly and punctually; they should discharge their *zakat* dues accurately; and they should spend their wealth with sincere intentions for the sake of Allah. In conclusion, the Muslims have been exhorted, saying: "Whatever good works you do in the world, will not go waste, but they are like the provision which a traveler sends up in advance to his permanent place of residence. Whatever good you send up from the world, you will find it with Allah, and the provision thus sent up is much better than what you will have to leave behind in the world, and with Allah you will also get a much better and richer reward than what you have actually sent up before."

# The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

## يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾

		Wrapped in garments	الْمُزَّمِّلُ	O you	يَا أَيُّهَا
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Translit	Yā 'Ayyuhā Al-Muzzammilu
AhmedAli	اے پادراؤڑنے والے
Jalandhry	اے (محمد ﷺ) جو کپڑے میں لپٹ رہے ہو
YusufAli	O thou folded in garments!
M.Khan	O you wrapped in garments (i.e. Prophet Muhammad SAW)!
Pickthal	O thou wrapped up in thy raiment!
Shakir	O you who have wrapped up in your garments!

## قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

Except	إِلَّا	All night	اللَّيْلَ	Stand (to pray)	قُمِ
				A little	قَلِيلًا

Translit	Qumi Al-Layla 'Illā Qalīlān
AhmedAli	رات کو قیام کر مگر تھوڑا سا حصہ
Jalandhry	رات کو قیام کیا کرو مگر تھوڑی سی رات
YusufAli	Stand (to pray) by night, but not all night—
M.Khan	Stand (to pray) all night, except a little.
Pickthal	Keep vigil the night long, save a little -
Shakir	Rise to pray in the night except a little,

## نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

Less	انْقُصْ	Or	أَوْ	Half of it	نِصْفَهُ
		A little	قَلِيلًا	Than that	مِنْهُ

Translit	Niṣfahu 'Aw Anquṣ Minhu Qalīlān
AhmedAli	آدھی رات یا اس میں سے تھوڑا سا حصہ کم کر دے
Jalandhry	(قیام) آدھی رات (کیا کرو)
YusufAli	Half of it— or a little less
M.Khan	Half of it, or a little less than that,
Pickthal	A half thereof, or abate a little thereof
Shakir	Half of it, or lessen it a little,

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### أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

To it	عَلَيْهِ	Add	زِدْ	Or	أَوْ
In a slow style	تَرْتِيلًا	The Quran	الْقُرْآنَ	And recite	وَرَتِّلِ

Translit	'Aw Zid `Alayhi Wa Rattili Al-Qur'āna Tartīlāan				
AhmedAli	یا اس پر زیادہ کر دو اور قرآن کو ٹھہر ٹھہر کر پڑھا کرو				
Jalandhry	یا اس سے کچھ کم یا کچھ زیادہ اور قرآن کو ٹھہر ٹھہر کر پڑھا کرو				
YusufAli	Or a little more; and recite the Qur'an in slow, measured rhythmic tones.				
M.Khan	Or a little more; And recite the Qur'ān (aloud) in a slow, (pleasant tone and) style				
Pickthal	Or add (a little) thereto - and chant the Qur'an in measure,				
Shakir	Or add to it, and recite the Quran as it ought to be recited.				

### إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

To you	عَلَيْكَ	Shall send down	سَنُلْقِي	Verily We	إِنَّا
		A weighty	ثَقِيلًا	Word	قَوْلًا

Translit	'Innā Sanulqī `Alayka Qawlāan Thaḳīlāan				
AhmedAli	ہم عنقریب آپ پر ایک بھاری بات کا (بوجھ) ڈالنے والے ہیں				
Jalandhry	ہم عنقریب تم پر ایک بھاری فرمان نازل کریں گے				
YusufAli	Soon shall We send down to thee a weighty Message.				
M.Khan	Verily, We shall send down to you a weighty Word (i.e. obligations, laws).				
Pickthal	For we shall charge thee with a word of weight.				
Shakir	Surely We will make to light upon you a weighty Word.				

### إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

Night	اللَّيْلِ	The rising (at)	نَاشِئَةَ	Verily We	إِنَّ
And most potent	وَطْئًا	Very hard	أَشَدُّ	Is	هِيَ
		The word	قِيلًا	And most suitable for	وَأَقْوَمُ

Translit	'Inna Nāshi'ata Al-Layli Hiya 'Ashaddu Waṭ'āan Wa 'Aqwamu Qīlāan				
AhmedAli	بے شک رات کا اٹھنا نفس کو خوب زیر کرتا ہے اور بات بھی صحیح نکلتی ہے				
Jalandhry	کچھ شک نہیں کہ رات کا اٹھنا (نفس بھسی) کو سخت پامال کرتا ہے اور اس وقت ذکر بھی خوب درست ہوتا ہے				
YusufAli	Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).				

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Sura # 73 – 20 Verses - Makkah

سورة المزمل

M.Khan	Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allāh).
Pickthal	Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.
Shakir	Surely the rising by night is the firmest way to tread and the best corrective of speech.

## إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

By	في	For you	لَكَ	Verily (there is)	إِنَّ
prolonged	طَوِيلًا	Occupation with ordinary duties	سَبْحًا	Day	النَّهَارِ

Translit	'Inna Laka Fī Aalnahāri Sabhāan Ṭawīlāan
AhmedAli	بے شک دن میں آپ کے لیے بڑا کام ہے
Jalandhry	دن کے وقت تو تمہیں اور بہت سے شغل ہوتے ہیں
YusufAli	True, there is for thee by day prolonged occupation with ordinary duties:
M.Khan	Verily, there is for you by day prolonged occupation with ordinary duties,
Pickthal	Lo! thou hast by day a chain of business.
Shakir	Surely you have in the day time a long occupation.

## وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

Your Lord	رَبِّكَ	The Name of	اسْمَ	And remember	وَادْكُرْ
With a complete devotion	تَبْتِيلًا	To Him	إِلَيْهِ	And devote yourself	وَتَبَتَّلْ

Translit	Wa Adhkur Asma Rabbika Wa Tabattal 'Ilayhi Tabtīlāan
AhmedAli	اور اپنے رب کا نام لیا کرو اور سب سے الگ ہو کر اسی کی طرف آ جاؤ
Jalandhry	تو اپنے پروردگار کے نام کا ذکر کرو اور ہر طرف سے بے تعلق ہو کر اسی کی طرف متوجہ ہو جاؤ
YusufAli	But keep in remembrance the name of thy Lord, and devote thyself to Him wholeheartedly.
M.Khan	And remember the Name of your Lord and devote yourself to Him with a complete devotion.
Pickthal	So remember the name of thy Lord and devote thyself with a complete devotion -
Shakir	And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.

## رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

And the west	وَالْمَغْرِبِ	The east	الْمَشْرِقِ	The Lord of	رَبُّ
Byt	إِلَّا	True god	إِلَهَ	No	لَا
As Guardian	وَكِيلًا	so take Him Alone	فَاتَّخِذْهُ	He	هُوَ

Translit	Rabbu Al-Mashriqi Wa Al-Maghribi Lā 'Ilāha 'Illā Huwa Fa Attakhidh/hu Wa Kīlāan
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Sura # 73 – 20 Verses - Makkah

سورة المزمل

AhmedAli	وہ مشرق اور مغرب کا مالک ہے اس کے سوا اور کوئی معبود نہیں پس اسی کو کارساز بنا لو
Jalandhry	(وہی) مشرق اور مغرب کا مالک (ہے اور) اس کے سوا کوئی معبود نہیں تو اسی کو اپنا کارساز بناؤ
YusufAli	(He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.
M.Khan	(He Alone is) the Lord of the east and the west, Lâ ilâha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakîl (Disposer of your affairs)
Pickthal	Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender -
Shakir	The Lord of the East and the West-- there is no god but He-- therefore take Him for a protector.

## وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

What	مَا	With	عَلَىٰ	And be patient	وَاصْبِرْ
Withdrawal	هَجْرًا	And keep away from them	وَاهْجُرْهُمْ	They say	يَقُولُونَ
				A good way	جَمِيلًا

Translit	Wa Aşbir `Alâ Mâ Yaqûlûna Wa Ahjurhum Hajrâan Jamîlâan
AhmedAli	اور کافروں کی باتوں پر صبر کرو اور انہیں عمدگی سے چھوڑ دو
Jalandhry	اور جو (دل آزار) باتیں یہ لوگ کہتے ہیں ان کو سستہ رہو اور اچھے طریق سے ان سے کنارہ کش رہو
YusufAli	And have patience with what they say and leave them with noble (dignity).
M.Khan	And be patient (O Muhammad SAW) with what they say, and keep away from them in a good way.
Pickthal	And bear with patience what they utter, and part from them with a fair leave-taking.
Shakir	And bear patiently what they say and avoid them with a becoming avoidance.

## وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

And those who are in	أُولِيَ	To deal with the deniers	وَالْمُكَذِّبِينَ	And leave Me along	وَذَرْنِي
For a little while	قَلِيلًا	And give them respite	وَمَهِّلْهُمْ	Possession of good things of life	النَّعْمَةِ

Translit	Wa Dharnî Wa Al-Mukadhdhibîna 'Ulî An-Na`mati Wa Mahhilhum Qalîlâan
AhmedAli	اور مجھے اور جھٹلانے والے دولت مندوں کو چھوڑ دو اور انہیں تھوڑی سی مدت وملت دو
Jalandhry	اور مجھے ان جھٹلانے والوں سے جو دو لٹمنہیں سمجھ لینے دو اور ان کو تھوڑی سی مدت دے دو
YusufAli	And leave Me (alone to deal with) those in possession of the good things of life who (yet) deny the Truth; and bear with them for a little while.
M.Khan	And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
Pickthal	Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.
Shakir	And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little.

## The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

### ﴿12﴾ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا

Are fetters	أَنْكَالًا	With Us	لَدَيْنَا	Verily	إِنَّ
				And raging Fire	وَجَحِيمًا

Translit	'Inna Ladaynā 'Ankālāan Wa Jahīmāan				
AhmedAli	بے شک ہمارے پاس بیڑیاں اور جہنم ہے				
Jalandhry	کچھ شک نہیں کہ ہمارے پاس بیڑیاں ہیں اور بھڑکتی ہوئی آگ ہے				
YusufAli	With Us are Fetters (to bind them), and a Fire (to burn them),				
M.Khan	Verily, with Us are fetters (to bind them), and a raging Fire.				
Pickthal	Lo! with Us are heavy fetters and a raging fire,				
Shakir	Surely with Us are heavy fetters and a flaming fire,				

### ﴿13﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

Chokes	غُصَّةٍ	That	ذَا	And a good	وَطَعَامًا
		A painful	أَلِيمًا	And torment	وَعَذَابًا

Translit	Wa Ṭa`āmāan Dhā Ghuṣṣatin Wa `Adhābāan 'Alīmāan				
AhmedAli	اور گلے میں اٹکنے والا کھانا اور دردناک عذاب				
Jalandhry	اور گلوگیر کھانا ہے اور درد دینے والا عذاب (بھی) ہے				
YusufAli	And Food that chokes and a Penalty Grievous.				
M.Khan	And a food that chokes, and a painful torment.				
Pickthal	And food which choketh (the partaker), and a painful doom				
Shakir	And food that chokes and a painful punishment,				

### ﴿14﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا

The earth	الْأَرْضُ	Will be in violent shake	تَرْجُفُ	On the Day when	يَوْمَ
The mountains	الْجِبَالُ	And will be	وَكَانَتِ	And the mountains	وَالْجِبَالُ
		Poured out and flowing down	مَّهِيلًا	A heap of sand	كَثِيرًا

Translit	Yawma Tarjufu Al-'Arḍu Wa Al-Jibālu Wa Kānati Al-Jibālu Kathībāan Mahīlāan				
AhmedAli	جس دن زمین اور پہاڑ لرزیں گے اور پہاڑ ریگ رواں کے تودے ہو جائیں گے				
Jalandhry	جس دن زمین اور پہاڑ کا نپٹنے لگیں اور پہاڑ ایسے بھر بھرے (گویا) ریت کے ٹیلے ہو جائیں				
YusufAli	One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down.				

# The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

M.Khan	On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
Pickthal	On the day when the earth and the hills rock, and the hills become a heap of running sand.
Shakir	On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.

## إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

To you	إِلَيْكُمْ	Have sent	أَرْسَلْنَا	Verily We	إِنَّا
Over you	عَلَيْكُمْ	To be a witness	شَاهِدًا	A Messenger	رَسُولًا
To	إِلَىٰ	We did send	أَرْسَلْنَا	As	كَمَا
		A Messenger	رَسُولًا	To Pharaoh	فِرْعَوْنَ

Translit	'Innā 'Arsalnā 'Ilāyikum Rasūlāan Shāhidāan `Alaykum Kamā 'Arsalnā 'Ilā Fir`awna Rasūlāan
AhmedAli	ہم نے تمہاری طرف تم پر گواہی دینے والا ایک رسول بھیجا ہے کہ جس طرح فرعون کی طرف ایک رسول بھیجا تھا
Jalandhry	(اے اہل مکہ) جس طرح ہم نے فرعون کے پاس (موسیٰ کو) پیغمبر (بناکر) بھیجا تھا (اسی طرح) تمہارے پاس بھی (محمد صلی اللہ علیہ وسلم) رسول بھیجے ہیں جو تمہارے مقابلے میں گواہ ہوں گے
YusufAli	We have sent to you, (O men!) a messenger, to be a witness concerning you even as We sent an messenger to Pharaoh.
M.Khan	Verily, We have sent to you (O men) a Messenger (Muhammad SAW) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh)
Pickthal	Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.
Shakir	Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon.

## فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾

The Messenger	الرَّسُولَ	Pharaoh	فِرْعَوْنُ	But disobeyed	فَعَصَىٰ
A severe	وَبِيلًا	With seizing	أَخْذًا	So We seized him	فَأَخَذْنَاهُ

Translit	Fa`aşā Fir`awnu Ar-Rasūla Fa'akhadhnāhu 'Akhdhāan Wabīlāan
AhmedAli	پھر فرعون نے اس رسول کی نافرمانی کی تو ہم نے اسے سخت پکڑے پکڑ لیا
Jalandhry	سو فرعون نے (ہمارے) پیغمبر کا کمانہ مانا تو ہم نے اس کو بڑے وبال میں پکڑ لیا
YusufAli	But Pharaoh disobeyed the Messenger; so We seized him with a heavy Punishment.
M.Khan	But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.
Pickthal	But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.
Shakir	But Firon disobeyed the messenger, so We laid on him a violent hold.

## فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾



## The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

If	إِنْ	Can you avoid punishment	تَتَّقُونَ	Then now	فَكَيْفَ
Will make	يَجْعَلُ	In a Day that	يَوْمًا	You disbelieve	كَفَرْتُمْ
		Grey-headed	شَيْبًا	The children	الْوِلْدَانَ

Translit	Fakayfa Tattaqūna 'In Kafartum Yawmāan Yaj`alu Al-Wildāna Shībāan				
AhmedAli	پھر تم کس طرح بچو گے اگر تم نے بھی انکار کیا اس دن جو لوگوں کو بوڑھا کر دے گا				
Jalandhry	اگر تم بھی (ان پیغمبروں کو) نہ مانو گے تو اس دن سے کیونکر بچو گے جو بچوں کو بوڑھا کر دے گا				
YusufAli	Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?—				
M.Khan	Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?				
Pickthal	Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,				
Shakir	How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?				

### السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿18﴾

By it	بِهِ ۚ	Will be cleft asunder	مُنْفَطِرٌ	The heaven	السَّمَاءُ
To be accomplished	مَفْعُولًا	His Promost	وَعْدُهُ	Is (certainly)	كَانَ

Translit	As-Samā'u Munfaṭīrun Bihi Kāna Wa`duhu Maf'ūlāan				
AhmedAli	اس دن آسمان پھٹ جائے گا اس کا وعدہ ہو کر رہے گا				
Jalandhry	(اور) جس سے آسمان پھٹ جائے گا۔ یہ اس کا وعدہ (پورا) ہو کر رہے گا				
YusufAli	Whereon the sky will be cleft asunder? His Promise needs must be accomplished.				
M.Khan	Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished				
Pickthal	The very heaven being then rent asunder. His promise is to be fulfilled.				
Shakir	The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.				

### إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿19﴾

An admonition	تَذْكِرَةٌ ۖ	This is	هَذِهِ	Verily	إِنَّ
Let him take	اتَّخَذَ	Wills	شَاءَ	So whosoever	فَمَنْ
A path	سَبِيلًا	His Lord	رَبِّهِ	To	إِلَىٰ

Translit	'Inna Hadhihi Tadhkiratun Faman Shā'a Attakhadha 'Ilā Rabbihi Sabīlāan				
AhmedAli	بے شک یہ (قرآن) ایک نصیحت ہے پھر جو چاہے اپنے رب کی طرف آنے کا راستہ بنا لے				
Jalandhry	یہ (قرآن) تو نصیحت ہے۔ سو جو چاہے اپنے پروردگار تک (پہنچنے کا) رستہ اختیار کر لے				
YusufAli	Verily this is an Admonition: therefore whoso will, let him take a (straight) path to his Lord!				

# The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

M.Khan	Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!
Pickthal	Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.
Shakir	Surely this is a reminder, then let him, who will take the way to his Lord.

﴿١﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ  
 وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ  
 الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ  
 اللَّهِ ۚ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
 الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا  
 وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

Knows	يَعْلَمُ	Your Lord	رَبَّكَ	Verily	إِنَّ
A little less	أَدْنَىٰ	Stand (to pray at night)	تَقُومُ	That you	أَنَّكَ
The night	اللَّيْلِ	Two thirds of	ثُلُثِي	Than	مِنْ
And so do a party	وَطَائِفَةٌ	Or a third of the night	وَتُلُثُهُ	Or half the night	وَنِصْفَهُ
With you	مَعَكَ ۚ	Those	الَّذِينَ	Of	مِنْ
The night	اللَّيْلِ	Measures	يُقَدِّرُ	And Allah	وَاللَّهُ
That can never	أَنْ لَنْ	He knows	عَلِمَ	And the day	وَالنَّهَارَ ۚ
To you (in mercy)	عَلَيْكُمْ ۚ	So He has turned	فَتَابَ	You calculate it (night)	تُحْصُوهُ
May be easy for you	تَيَسَّرَ	As much as	مَا	So recite you	فَاقْرَءُوا
He knows	عَلِمَ	The Quran	الْقُرْآنِ ۚ	Of	مِنْ
Sosome among you	مِنْكُمْ	Will be	سَيَكُونُ	That there	أَنْ
Traelling	يَضْرِبُونَ	And others	وَآخَرُونَ	Sick	مَرْضَىٰ ۚ
Seeking	يَبْتَغُونَ	The land	الْأَرْضِ	Through	فِي
Allah's	اللَّهُ ۚ	Bounty	فَضْلٍ	Of	مِنْ
In	فِي	Fighting	يُقَاتِلُونَ	And others	وَآخَرُونَ
So recite	فَاقْرَءُوا	Allah's	اللَّهُ ۚ	Cause (way)	سَبِيلٍ
Of it (Quran)	مِنْهُ ۚ	May be easy	تَيَسَّرَ	As much as	مَا
And give	وَاتُوا	As-Salat (prayer)	الصَّلَاةَ	And perform	وَأَقِيمُوا
Allah	اللَّهُ	And lend to	وَأَقْرِضُوا	Zakat (charity)	الزَّكَاةَ

# The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

And whatsoever	وَمَا	A goodly	حَسَنًا ۖ	Loan	قَرْضًا
Of good	مِنْ خَيْرٍ	For yourselves	لِأَنْفُسِكُمْ	You send before you	تُقَدِّمُوا
Allah	اللَّهُ	With	عِنْدَ	You will find it	تَجِدُوهُ
And greater	وَأَعْظَمَ	Better	خَيْرًا	It is	هُوَ
Allah	اللَّهُ ۖ	And seek Forgiveness of	وَاسْتَغْفِرُوا	In reward	أَجْرًا ۖ
Is Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ	Verily	إِنَّ
				Most Merciful	رَحِيمٌ

Translit	'Inna Rabbaka Ya `lamu 'Annaka Taqūmu 'Adná Min Thuluthayi Al-Layli Wa Niṣfahu WaThuluthahu Wa Ṭā'ifatun Mina Al-Ladhīna Ma `aka Wa Allāhu Yuqaddiru Al-Layla Wa An-Nahāra `Alima 'An Lan Tuḥṣūhu Fatāba `Alaykum Fāqra'ū Mā Tayassara Mina Al-Qur'āni `Alima 'An Sayakūnu Minkum Mardā Wa 'Akharūna Yadribūna Fī Al-'Arḍi Yabtaghūna MinFadli Allāhi Wa 'Akharūna Yuqātilūna Fī Sabīli Allāhi Fāqra'ū Mā Tayassara Minhu Wa 'AqīmūAṣ-Ṣalāata Wa 'Ātū Az-Zakāata Wa 'Aqridū Allāha Qardāan Ḥasanāan Wa Mā Tuqaddimū Li'nfusikum Min Khayrin Tajidūhu `Inda Allāhi Huwa Khayrāan Wa 'A`žama 'Ajrāan WaAstaghfirū Allāha 'Inna Allāha Ghafūrun Raḥīmūn
AhmedAli	بے شک آپ کا رب جانتا ہے کہ آپ اور جو لوگ آپ کے ساتھ ہیں (کبھی) دو تہائی رات کے قریب اور (کبھی) آدھی رات اور (کبھی) تہائی رات سے (نماز تہجد) میں کھڑے ہوتے ہیں اور اللہ ہی رات اور دن کا اندازہ کرتا ہے اسے معلوم ہے کہ تم اس کو نباہ نہیں سکتے سو اس نے تم پر رحم کیا پس پڑھو جتنا قرآن میں سے آسان ہو اسے علم ہے کہ تم میں سے کچھ بیمار ہوں گے اور کچھ اور لوگ بھی جو اللہ کا فضل تلاش کرتے ہوئے زمین پر سفر کریں گے اور کچھ اور لوگ ہوں گے جو اللہ کی راہ میں جہاد کریں گے پس پڑھو جو اس میں سے آسان ہو اور نماز قائم کرو اور زکوٰۃ دو اور اللہ کو اچھی طرح (یعنی اخلاص سے) قرض دو اور جو کچھ نیکی آگے بھیجو گے اپنے واسطے تو اس کو اللہ کے ہاں بہتر اور بڑے اجر کی چیز پاؤ گے اور اللہ سے بخشش مانگو بے شک اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	تمہارا پروردگار خوب جانتا ہے کہ تم اور تمہارے ساتھ کے لوگ (کبھی) دو تہائی رات کے قریب اور (کبھی) آدھی رات اور (کبھی) تہائی رات قیام کیا کرتے ہو۔ اور خدا تو رات اور دن کا اندازہ رکھتا ہے۔ اس نے معلوم کیا کہ تم اس کو نباہ نہ سکو گے تو اس نے تم پر مہربانی کی۔ پس جتنا آسانی سے ہو سکے (اتنا) قرآن پڑھ لیا کرو۔ اس نے جاننا کہ تم میں بعض بیمار بھی ہوتے ہیں اور بعض خدا کے فضل (یعنی معاش) کی تلاش میں ملک میں سفر کرتے ہیں اور بعض خدا کی راہ میں لڑتے ہیں۔ تو جتنا آسانی سے ہو سکے اتنا پڑھ لیا کرو۔ اور نماز پڑھتے رہو اور زکوٰۃ ادا کرتے رہو اور خدا کو نیک (اور غلوص نیت سے) قرض دیتے رہو۔ اور جو عمل نیک تم اپنے لئے آگے بھیجو گے اس کو خدا کے ہاں بہتر اور صلے میں بزرگ تر پاؤ گے۔ اور خدا سے بخشش مانگتے رہو۔ بے شک خدا بخشنے والا مہربان ہے
YusufAli	The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, Ye shall find it in Allah's presence— yea, better and greater, in Reward, And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	Verily, your Lord knows that you do stand (to pray at (also night) a little less than two-thirds of the night, or half the night, or a third of the night, and a party of those with you, And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling

# The Holy Quran

The Enshrouded One

Sura # 73 – 20 Verses - Makkah

سورة المزمل

	through the land, seeking of Allâh's Bounty; yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan, And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful
Pickthal	Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will surely find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
Shakir	Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.